CROSS ROADS

UME XXVI NOVEMBER, 1950 NUMBER 2

THE JOURNAL OF THE RURAL WORKERS' FELLOWSHIP OF THE EPISCOPAL CHURCH

In This Issue:

A REPORT ON THE NATIONAL CONVOCATION
THE RADIO IN RURAL AREAS
AN OFFERTORY HYMN
A YEAR-END CHECK CHART
THE FINDINGS OF THE WINNIPEG CONFERENCE

CROSS-ROADS

LUME XXVI NOVEMBER, 1950 NUMBER 2

The Journal of the Rural Workers' Fellowship of the Episcopal Church. Formerly published as the "Rural Messenger."

THE OBJECTIVES OF THE R. W. F.

1. To promote the interest of the whole Church in developing an effective ministry to town and country areas.
2. To increase fellowship among rural workers and those interested in rural community life; and
3. To aid the National Council in its program and its service to rural workers.

CROSSROADS is published quarterly by the Rural Workers' Fellowship of the Episcopal Church, Inc., at 379 East Chicago St., Coldwater, Michigan. (Subscription $2.00 per year, which includes membership in the Fellowship). Manuscripts, communications for the editors, books and pamphlets for review, and business correspondence should be addressed to the Rev. Maxwell Brown, Coldwater, Michigan.

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EDITOR: *The Rev. Maxwell Brown*

EDITORIAL BOARD: *The Chairman of the Joint Commission on Rural Work (The Rt. Rev. Wm. W. Horstick); Dr. William V. Dennis; Mrs. Clifford Samuelson.*

Announcement

THE FEBRUARY ISSUE OF CROSSROADS will be dedicated to the boys and girls and men and women who in 1951 will be studying the Church in Town and Country. The Lenten study material, and the home missions study topic for next year will be on the Rural Church. Our February issue will be published so as to be available by the first of that month. It will be a much larger edition, and will contain many articles and features helpful to study classes of all ages who are engaged in learning more about the Church's work in town and country.

If you desire extra copies for use in your parish or mission, please order them at once from the editor. Extra copies will be available at twenty-five cents a copy; with a discount for quantity orders, if ordered before the time of publication.

EDITORIAL

THIS MONTH the thoughts and plans of city as well as rural parishes turn into the channel of Thanksgiving for bountiful harvests and the other multitude of blessings from God. Regardless of our industrialization, the importance of rural life becomes at this time increasingly apparent. With December bringing its preparation for Christmas, our thoughts again turn to a rural scene, and all the world worships Him who despised not the lowliness of a manger. Truly we cannot forget the importance of those who live and labor in the rural fields of the world.

The effective ministry of a parish church serving the rural area is thoroughly integrated with the social and economic welfare of all the greater community that parish serves. While the world pays passing tribute to farms and farmers, and in the next breath exploits and destroys that which God has commanded us to "dress and keep forever," the rural church must be concerned with the environment surrounding those rural people whose souls she is laboring to save. Salvation includes earthy as well as heavenly affairs. It is hard for an unconverted man to think of things spiritual when he is constantly made anxious by pressing affairs of the material, such as shelter, food, comfort and a means of livelihood.

As we approach the year's end, it will be well for us to analyze our ministry this year, and try and examine ourselves to see whether we have been concerned with our efforts to save the material things of God's stewardship intrusted to us as well as that normally called spiritual. The rural parson, perhaps more than any other, is aware that the material and spiritual cannot be separated, and both are holy, both must be sanctified by the Holy Ghost.

As our Blessed Lord takes common earthy things and makes them into heavenly things, so must the Church be the agency through which the Holy Ghost can bless with His Divine Grace all material things in the enriching of soul and body. We must be concerned where absence of proper physical needs are in evidence, and pray and guide and teach that the community grow in physical comfort and security as well as in grace and strength of Spirit. We must act as leaders of all men and of all sides of any issue to evolve in this troubled world a Christian answer in a democratic process. The abundant life which our Master promised will therefore in truth be ours in both the material and spiritual aspects of our lives, for we will in the abundant life know that the one intertwines the other, for nothing that God has made is unholy.

With this thought in mind, the officers and directors of the *Rural Workers' Fellowship,* and all those associated with our various journalistic efforts extend to all our many members a most Blessed and Thankful celebration of the Birthday of our Lord, and an enriched and joyful New Year in His Service.

* * * *

THE NATIONAL CONVOCATION ON THE CHURCH in Town and Country held in Columbia, Missouri, Nov. 7-9, is reported upon in this issue by Helen Philbrick, the R.W.F. secretary-treasurer. There is a growing feeling in our Church, in-

cluding those in the Division of Town and Country, that we as a Church ought to begin taking a more active part in the Convocation, especially that it has struck out along new lines of thought. Helen speaks of this in her article.

* * * *

A NUMBER OF OUR MEMBERS use the radio in their outreach to rural residents. The Rev. O. W. Nickle, now at Del Rio, Texas, made a fine contribution to the use of the radio as an evanglizing medium when he was Vicar of the Eastern Arizona Missions of our Church. From a letter to the editor we have given herein some salient points he offers, and a sample of his Sunday School by Air. What are some of the rest of you doing with the local radio station in your community?

* * * *

AND HERE WE OFFER AND PRESENT UNTO THEE is an offertory hymn written by one who desires, at present, to remain anonymous. But it is an excellent hymn for rural worship, and we are happy to include it in this issue.

* * * *

THE CONFERENCE OF RURAL WORK sponsored by the Province of Rupert's Land, held in Winnipeg, Sept. 13, 14, (announced in the August issue of *Cross-Roads*) was one well directed, and very fruitful in its various suggestions for advancing rural work in Canada. A summary of important points is given in an article in this issue. The Canadian Church is facing some challenging and difficult problems, many of them quite different than those in the United States. But the determination to solve them, as evidenced by the conference in Winnipeg is one in which we can all rejoice, and can help through our prayers and letters of encouragement.

* * * *

AS WE GO TO PRESS we learn of the death of Mrs. Wilbur Cochel on Nov 27th after a period of illness. We know the readers of CROSSROADS, as well as all persons interested in town and country work will be saddened by this news. Mrs. Cochel has inspired many of us with her gracious hospitality at her home at Roanridge, and she and Mr. Cochel have done splendid things together for the promotion of the town and country church work in our nation, and especially through our own Church. We give to Mr. Cochel our sincere expression of understanding and our prayers in this time of his sorrow. Our prayers, too, go forth for Mrs. Cochel that she may go from strength to strength in the life of an even closer service for our Lord. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

A REPORT ON THE NATIONAL CONVOCATION ON THE CHURCH IN TOWN AND COUNTRY

By Helen Philbrick

Five hundred clergymen and church workers of all denominations met at Columbia, Missouri, the first week in November to study various aspects of The Church in Town and Country. The National Convocation has been taking place for so many years that it always has the friendly aspect of a grand reunion. This year we were particularly fortunate to have the gracious hospitality of both the Methodist Church in Columbia and of the Missouri Bible College under the leadership of Dr. Gene Wetherell and Professor Vladimir Hartman.

The speakers chosen for the Convocation are always men well worth hearing. Dr. Carl C. Taylor of the U. S. Dept. of Agriculture gave an address based on his recent return to America from a European country in which he viewed this country and its agricultural-religious aspects as though he were seeing it for the first time with the eyes of one from another culture. "All of the trends I saw," he said, "add up into one trend: that there is a persistent, consistent trend toward more and more secularization of what we do and the ways we think . . . We must as a society learn to underwrite our individual lives and the group life with morals. We must measure man by what he ought to be . . . . " He summarized by saying that "we must learn from the past. When men have been and are conscious of the relation of the people of the group to the natural resources, they safeguard these natural resources."

The Food and Agriculture Organization of the United Nations was represented by Raymond W. Miller who spoke with real hope of his belief that the FAO can do much to help world peace if it can overcome some of the worst obstacles; inadequate distribution of foodstuffs and the appalling waste of food between the time it is harvested and the time it reaches the consumer. He stated that the FAO is only trying to do under the UN what Christian missionaries have always tried to do among the people where they were ministering. He said "Most of the problems of the world today in the area of Food and Agriculture are rural, not urban. But most of these problems can be solved . . . The world has plenty of knowledge now, plenty of techniques. We must find ways to take the knowledge from where it is to where it will be useful. This is Christianity and I don't need to tell it to Christian leaders. The problems to be solved are distribution, waste and lack of refrigeration . . . " In conclusion, he said, "I am proud of what Christian missions are doing abroad . . . It isn't impossible to make this a better world."

In answer to questions, Mr. Miller spoke with hearty approval of the sending of grain and food stuffs from our little towns and villages through the FAO to the towns and villages in other countries, so that there is a personal bond between the grass roots people of different cultures. He spoke with enthusiasm of CROP and the good work done by many different denominations, and told of a special service blessing seven settings of eggs before they were flown by plane to a community in Europe which had requested them. The headquarters of the

FAO may be moved to Italy, but Mr. Miller said he was not too apprehensive of what this would do to the organization. He ended by saying that Religion will save the FAO from what politicians might try to do with it.

Good as they were the speeches were only part of the Convocation. Under a large poster "The Episcopal Church at Work in Platte County," there was an exhibit featuring pictures of the work of the National Town Country Church Institute in Parkville, Missouri. There was also a model representing Roanridge showing Mr. Cochel's residence and the farm buildings as well as the new Institute Building where the Rev. Norman Foote and his family are already living. The exhibit table was also loaded with copies of *CROSSROADS* and the "Give-away Packet" which tells all about Roanridge and the work of the Institute.

A large part of the time of the Convocation was devoted to study by nineteen commissions which broke up the large attendance into small groups to discuss various subjects with some degree of thoroughness. The writer may be somewhat prejudiced but we were impressed by the large number of clergymen who attended the commission on the Minister and the Productive Homestead and with the eagerness and conviction with which they all contributed ideas and experiences. It is hoped that there may be some follow-up in the form of literature, but in the meantime it is good to know that in so many denominations there is already approval of the plan to encourage the Minister to have his own productive Homestead as a further tool in his ministry.

The Episcopalians present discussed the possibility of having our annual R.W.F. meeting next year at the convocation, to be held in Portland, Oregon. The Division of Town and Country of the Episcopal Church is willing to assist in transportation costs if the R.W.F. desires to hold their annual meeting there. *(Editor's note - - We would like to have your letters of comment on this idea.)*

THE FINDINGS OF THE STUDY GROUPS . . .
Winnipeg Conference on Rural Work

GROUP 1: *Rural Work and the Priest.*

A. The key to the problem of rural work is the priest of the Church, the Shepherd of the flock. A rural priest must (1) know his people, (2) understand and live in sympathy with his people. As prophet, priest, and pastor, he must be ever mindful of the needs of others.

B. To implement this, there should be: (1) a longer tenure of office, (2) this tenure needs be exercised by trained and experienced priests who have had the advantage of practical training courses in rural work, (3) a freshly oriented vision by the priest as to the new sociological trends in rural life.

C. The Rural parish, through the priest must become part and parcel of all community activity, setting standards in the community, and not only pointing out what is amiss, but supporting actively what is good.

D. The laity should be used more by the priest to assist him in his ministry. This can be done through (1) teaching and practicing the full implications of the spiritual and temporal duties of Church wardens and vestries, (2) training lay

leadership for use in laymen's organizations, (3) the greater use of Servers' Guilds.

E. The priest should use extensively all available books and pamphlets related to rural work and rural life.

F. In conclusion, Group I quotes the Archbishop of Quebec, who said in 1945:

"Perhaps the worst fault of the rural mind is the lack of imagination; perhaps the unpardonable sin of the church is fullness; perhaps the great fault of the country parson is laziness. He revolves in his little orbit; he performs his accustomed duties; he ceases to read new books, or to learn more truth, or to make more experiments. He is not much of a seer, or a prophet, or a reformer. We must watch out against this lack!

(c) The general climate of thought and circumstances by which the average rural priest is surrounded in his work has tended, even against his own will, to make him a messenger of discouragement and hollow routine; a watchman for the better post that is seemingly worthy of his talents and a steward of his own rights and security. Though by genuine vocation he is "a messenger, a watchman and a steward of The Lord" yet because he is so often paid inadequately, the dollar sign comes to loom too large in his thinking.

GROUP 2: *Rural Work and the Diocese, recommends:*

A. A more determined effort be made to integrate non-Anglo Saxons into the Anglican Church is definitely needed. This is especially important as many of these people are coming in large numbers into what was formerly areas predominately Anglo-Saxon.

B. Clergy stipends are one of the difficulties faced by the rural parish in attempting to keep a clergyman in the field. A higher minimum standard must be obtained.

C. Since transportation costs are very high, it is recommended some positive action be taken by the Synod in providing assistance to mission clergy enabling them to finance their car and its maintenance.

D. Diocesan conferences on rural work should be held annually in each diocese.

GROUP 3. *Rural Work in the Ecclesiastical Province.*

This committee presented resolutions for the setting up of machinery for establishing on a provincial basis permanent organizations for promoting rural work on both the provincial and diocesan scale. Special emphasis upon means to help theological colleges to train their men for rural work were given through the suggestions that (1) the students be challenged with the needs, opportunities and joys of rural work as life work, and (2) more stress be placed on the practical training of theological students for rural work.

GROUP 4. *Rural Work and the General Synod and Canada recommends:*

A. A travelling secretary for promoting the work of the Church in town and country be appointed as soon as possible.

B. That this secretary submit regularly material on the Church in town and country to the Canadian Church press.

C. That a place of prominence on the agenda of the next General Synod be given to the Church's rural work.

D. Additional materials be printed by the General Synod for assisting in educating both priest and laity to the relevancy of the Church's faith to rural life; and courses for training lay leaders be also produced.

E. That agricultural colleges be approached in connection with their organizing and making available to religious leaders various short courses on rural sociology, economics and related rural subjects.

"AND HERE WE OFFER AND PRESENT, UNT

AT THE

Tune — Dies Dominica, St. Christo

This Offertory Hymn was written b central position of the Altar in the He suggests that it be sung while the collected for offering at the Altar.

O God the great Creator,
Of all things bright and fair,
Of sun, and moon, and starlight,
Of land, and sea, and air.
To offer our oblation,
At Thy command Divine,
Thy servants come before Thee,
With gifts of bread and wine.

Across the golden wheat-field,
Thy graciousness is shown,
The seed is turned to harvest,
The bread of earth is grown.
Man worketh with his Maker,
That people may be fed;
And so we come before Thee,
And bring our earthly bread.

For wheresoe'er we labour,
In shop or field or mine,
We are Thy fellow-workers,
Our work is like to Thine.
And so upon Thine Altar
Thy bounteous grace is given;
The bread of earth becometh
The very bread of Heaven.

, O LORD - - "

or other tune for 76.76.D. metre.

is interested in emphasizing the
g of themselves to God in Christ.
tic of the people's living, is being

When Thou the world createdst,
The angels' praises rang,
The morning stars together,
Thy glorious beauty sang.
We, joining in their chorus,
Our voices would employ;
And so we come before Thee,
And bring the wine of joy.

The joy of man is mingled
With sweat, and toil, and tears,
He knows both grief and gladness
Throughout his earthly years.
And so upon Thine Altar,
In ways not understood,
The wine of earth becometh
Our Lord's most precious Blood.

We pray Thee, therefore, Father,
To take these gifts of ours,
Ourselves, our lives, our labours,
Our thoughts, our words, our powers.
Though they be all unworthy,
To place upon Thy board;
We know Thou wilt accept them,
Through Jesus Christ our Lord. *Amen*

THE RADIO IN RURAL AREAS

Techniques of the Rev. O. W. Nickle

The experiences of our Sunday School Radio Services which covered most of the State of Arizona, coupled with nine years experience in other radio work verifies that the most important fact in radio broadcasting to remember, is "stick to a close schedule in all its detail." I have been forced to ad-lib on various occasions, but invariably the expert radio technician, either at the controls or at the mike will do better when he knows that each second is planned in advance, and filled with something worth while. Our Eastern Arizona mission area covers a great deal of territory. The program we present goes to different areas through a number of outlets. Some of it is sustaining, that is the radio station carries it free of charge. Some of it is commercial, that is some sponsors pay for the time and advertises before and after the half-hour program. The Church pays nothing, and from those few stations who sell the program we receive a slight revenue which pays for various leaflets and booklets we send out when requested.

In the sample program given here we use, as you see, the same transcribed opening and fade-out music. The other music is generally provided for by a children's choir, a boy soloist, or in emergencies, by transcribed music.

You will notice that there is no long period of any one thing, which overcomes the general fault of Sunday service broadcasts. The prayers we use are planned for children's use, and most of our listeners have a card-board copy of the little service, with the prayers most frequently used. To our service we add the collect for the day, and other prayers at the end of our prayer section.

The Bible story is in basic English, and often I tell it in my own words. My sermonette is generally topical, and I try to mention something current for the children, in order to help them feel a contact.

These services have brought me in touch with scores of Episcopal and non-Episcopal homes, and have been the means of opening up additional preaching stations where hitherto no regular Christian services were conducted. It has brought me invitations for visits, for burials and for Baptisms. Generally there are more requests than I can possibly handle.

In these out-lying isolated stations in our State there seems to be only one common denominator as far as religion is concerned. They suspect the clergy of Rome. Therefore when I accept an invitation for the first time, in a new station, I conduct a service without a Prayer Book and without vestments, usually in someone's house. It is really only a "prayer meeting." Subsequently someone wants a child baptized, or someone is of our Church and desires Communion, or someone dies. On the visit before the service if at all possible, I point out that the special service will be a formal one, and I tell of all I will wear, and the service I will use. Thus when I put on my vestments they already trust me. they know what it is about, and they see the cross and the lighted candles through understanding eyes, and recognize the beauty and value of the symbols. Prejudice and suspicion are thus overcome. One thing I feel, is that in rural areas the earnest and clever priest will go no faster than the most cautious mem-

bers of his congregation. In cities people may be content to watch a grand service, but your rural man wants to worship God himself, and mercy be to the clergyman who removes the worship of God from the man in the pew to some place in the chancel.

One of the great values in a Children's Hour is that you can do so much teaching in it, and especially teaching for adults under the disguise of teaching children. However, so many protestants have been scared by the financial demands of religious racketeers that I never ask for money over the radio. Most of the unchurched do worship the dollar sign, but I have found that our expenses were covered by voluntary contributions. When people see the value of our religious services to the isolated, they generally send in an offering without the usual appeal.

I would like to give one example of the value of our program to adults. In a small village of 800 people, where we have no services, a member of the Baptist church wrote me regarding the lovely prayers I used on the radio. I sent her a Prayer Book with the prayers in question marked. Four months later she wrote for more copies of the Prayer Book which I sent her. Recently she moved into one of our communities where we have a church. She joined our Women's Auxiliary, and attends church regularly. She was appointed chairman of our Devotional Committee, and on every occasion she dwelt upon the beauty of our Prayer Book. I am convinced we have the proper tools for reaching rural people, if we would only get them into their hands. The Prayer Book can often be our best promotional agent.

The following is the time schedule of one of the half-hour Children's Radio Programs and some of the worship materials found helpful:

This is the Children's Hour, brought to you each Sunday afternoon at this time by the Rev. O. W. Nickle, of the Episcopal Church in Eastern Arizona:

	Time	Clock
Opening, Hymn, "I Love to Tell"	2.05	4.02:05
Introduction sentences	.30	4.02:35
Hymn, "Sweet Hour of Prayer"	2.50	4.05:25
Prayers	4.00	4.09:25
Hymn, "Rock of Ages"	2.30	4.11:55
Bible Story, "Saul's Story"	7.00	4.18:55
Hymn, "Glorious Things"	2.30	4.21:25
Sermonette, "Jig Saw Puzzle"	5.00	4.26:25
Hymn, "Softly Now the Light"	1.55	4.27:20
Announcements and Blessing	1.00	4.28:20
Fade-out on Hymn, "I Love to Tell'		4:30

Worship Materials Used —

The Lord is in His Holy Temple . . . Let us all keep silence before Him.

Within our quiet holy home, We meet this holy day,
To show our love for Jesus Christ, in all we do and say.

Let us thank our Heaveny Father for all his goodness to us:
Thank you Father for happy days so bright and fair
Thank you Father for home and food and loving care,
Thank you Father for trees and flowers and birds that sing,
Thank you Father for every bright and lovely thing.

Prayers —

We fold our hands that we may be, from earthly work and play set free. We bow our heads as we draw near, the King of Kings, Our Father dear. We close our eyes that we may see nothing to keep our thoughts from Thee.

With folded hands and heads bowed down, Dear Lord we come today.

Help us to think of Thee above, and help us now to pray.

Our Father . . . then the Holy Cross Prayer . . . O my God, I love thee, O my God I thank Thee, O my God I'm sorry, O my God bless my neighbor, O my God bless me.

Sacred Heart Prayer . . . O Lord Jesus Christ, meek and lowly of heart, Make my heart like Thy heart now and all the days of my life. Amen.

Jesus Christ is my Saviour, He loves me. He wants me to love Him. I will love Him. I do love Him.

Day by Day, dear Lord, of Thee three things I pray: To know Thee more clearly, and to love Thee more dearly, and to follow Thee more nearly, now and all the days of my life. Amen.

Special prayers and end with the Grace.

Sometimes the Children's Creed is used.

DOES THE RADIO EFFECT YOUR COMMUNITY?

The American Sociological Society will present during 1951 an award of a $1,000 U. S. Government bond to the individual or group contributing the best piece of research on the effects of radio and/or television on American society. Those who are interested may write The American Sociological Society, New York University, Washington Square, New York, 3, N. Y. for complete information.

A YEAR-END CHECK CHART ON PARISH WORK

Have we used our survey information to best advantage?

Have we held at least one service of worship and Church school each Sunday in all Missions and Preaching stations? Has our ministry been more effective?

How many lay readers have been trained to assist the priest? Have they been used in evangelical work? Do we have goals for them next year?

Have we held special mid-week services, children's missions, Sunday evening services, in all our stations?

Have we had a systematic visitation to every home in our parish by both clergy and laity? How has our parish visiting committee functioned?

How many new Church members have been obtained? How many who were not members of another church group? Are we reaching the unchurched?

Has our Church school enrollment and attendance record both increased?

Are we effectively using Church school by mail, or by radio?

How many teacher training classes have been held?

How many adult study classes have been successfully promoted?

What publicity measures have been successfully used?

Have we kept our maps, filing system, records, survey materials up to date?

Have we taken positive strides towards more self-support among our missions?

Have the exterior and interior of our buildings been kept in good repair, and do they present an attractive appearance?

Has a successful Every Member Canvass been conducted in all our stations?

Have any new Missions or Preaching Stations been opened this year. Have any been closed? Why?

What methods have been used to improve the spiritual lives of the parishioners? Their sense of corporate and private worship? Their religious practices?

Have we promoted Christian Charity and harmony in our community?

What community improvements have been successfully promoted by the Church? How many in which the Church actually as a group participated?

Have we ministered to the entire community, or only to our own constituents?

Would our Church be missed by the community if it were suddenly to be destroyed?

THE RURAL WORKERS' FELLOWSHIP OF THE EPISCOPAL CHURCH, INC.

(Incorporated under the laws of the State of New York)

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RANDOM NOTES

WITH THIS ISSUE the office of CROSSROADS is moved to its new address in Coldwater, Michigan, (as announced in the October News Letter). We therefore have, also, a new printer, the Patterson Printing Co., of Coldwater, and consequently a new style type. We believe you will like it.

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IF THE "YEAR-END" CHECK CHART is of interest to you, it will pay you to write the Division of Town and Country, 281 Fourth Ave., New York, 10, N. Y. for their COMMUNITY AND PARISH SELF SURVEY FORM for Town and Country. It will aid you and your vestry in analyzing the effectiveness of the work of the Church in your community. Forms are also available for the Suburban parish and the Metropolitan parish.

YOU CAN DO MUCH TO HELP ADVANCE THE CHURCH IN TOWN AND COUNTRY

Membership in the Rural Workers' Fellowship means more than merely receiving helpful literature from the organization. Whether you are a layman or woman, whether you are a clergyman or other Church worker, whether you live in country, town or city, membership in the R.W.F. identifies you as being a person vitally interested in serving God in town and country areas.

You help promote national and local fellowship of all persons interested in town and country Church work.

You help encourage the ministers working in this area of the Church's mission.

You aid in developing spiritual growth among the Fellowship.

You give the National Council, and its Division of Town and Country work, your support, advice, co-operation, and encourage them in their great task.

You assist your Diocesan program for the advancement of the Church in its town and country areas.

You enlarge the boundaries of your local parish into a new vision, growth, action, and fellowship of all those who are in your larger community.

You assist in the preaching of the Gospel of Christ to the town and country areas in this hemisphere.

JOIN THE R. W. F.

Send your membership fee to the Secretary-Treasurer, Mrs. John Philbrick, Parkville, Missouri

Regular — $2.00 Contributing — $5.00

Sustaining — $10.00 Patron — $25.00